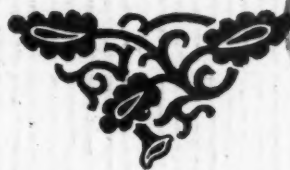


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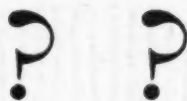
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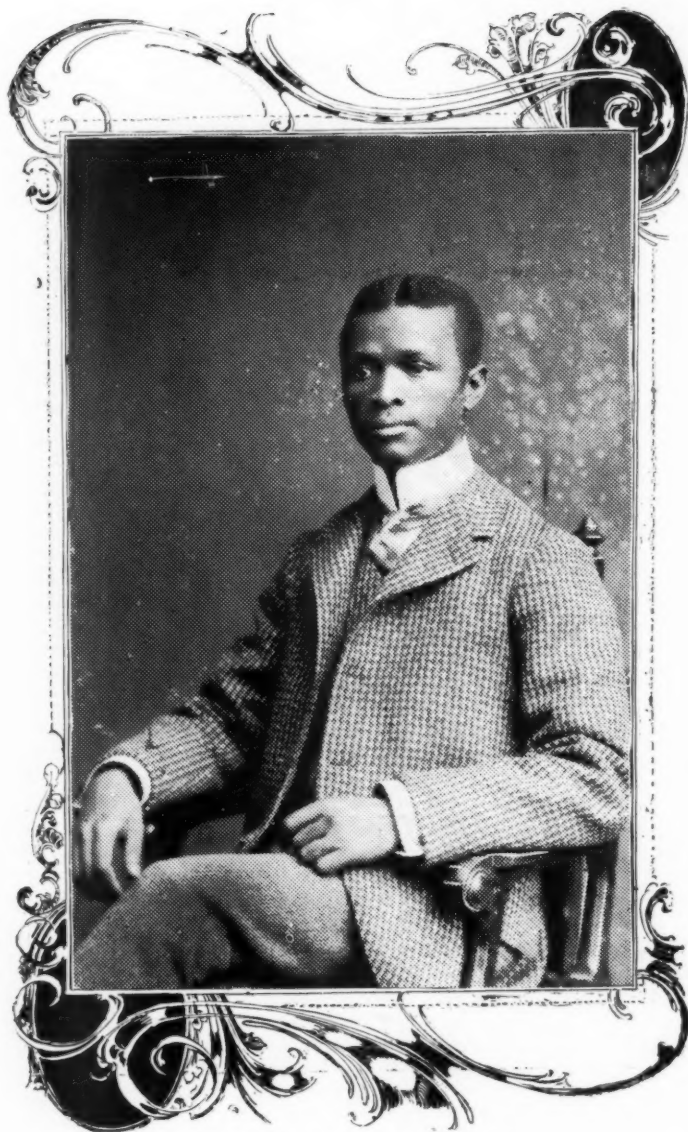
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Vol. 4 AUGUST 15, 1907 No. 4

Editorial Department

THE NEGROES AND THE CATHOLIC CHURCH.

Alexander's Magazine, of Boston, has issued a Catholic Souvenir number, setting forth in part, the work of the Catholic church among the American Negroes. In part, we say, for there is still much ground uncovered, and we learn that another number will contain what was not ready in time for this.

Yet, in the issue before us, there is enough to show that Catholic missionary work among the Negroes is on a firm foundation. All the articles are illustrated, and the reader becomes deeply impressed with the exceedingly practical methods by which congregations, schools, industrial and agricultural colleges, and all other methods of spiritual and social advancement have been established and held together. The church has made a good beginning among the Negroes in Maryland, Virginia, Kansas, South Carolina, Mississippi, Delaware, Louisiana, Texas.

She has not been satisfied to help the Negro solely by means of religious organizations of white men or white women, however self-sacrificing, like the Josephite Fathers and the Sisters

of the Blessed Sacrament. Before either of these organizations was established in the United States, there were two Negro Sisterhoods, the Oblates of Baltimore and the Sisters of the Holy Family of New Orleans. The Josephite Fathers are devoting themselves not only to general parish work among the colored people, but to training young men of the race for the priesthood. The Rev. C. R. Uncles, of the faculty of Epiphany Apostolic College, Baltimore, and the Rev. J. H. Dorsey, of Pine Bluff, Ark., are among the first fruits of the movement for helping the Negro race to evangelize itself in the good old Catholic fashion.

One of the articles of especial value and interest in this Souvenir Number is written by a non-Catholic, Archibald Grimke. In his "Colored Catholics of Washington, D. C.," Mr. Grimke shows that he has studied his subject deeply, and he fears not to contrast the attitude of the Catholic church with that of Protestantism, as represented in the National Capital. We quote:

St. Augustine's is located in the northwest section of the city, and it is attended by almost as many whites as by blacks. It is perhaps the only church in this city where the two races worship side by side on terms

of Christian equality, as the Catholic University is the only seat of learning in the District, with the exception of Howard University, where the colored student may find welcome in spite of his race and color. These two noble institutions are saying to America and are saying it in no uncertain tones, that the Roman Catholic church is no respecter of persons and prejudices, but that in her eyes all men are equal at her altar and in her great school of learning. I hold no brief to defend that church; but this I make bold to say, that her treatment of the colored people in this race-prejudice ridden capital of the Republic is in these respects more Christian than the treatment meted out to the race by Protestant churches, regardless of their denominational differences. For on the supreme subject of the equality in their churches and schools of learning in the District of Columbia of the colored man and brother they are all tarred with the same brush, and know no differences among them. This is shameful, but it is the sad truth for all that. Let us as a race place this noble conduct of the Roman Catholic church in respect to ourselves in the District of Columbia to its eternal credit and glory. Honor to whom honor is due, whether we agree in matters of religious faith and doctrine or not.

Mr. Grimke deploras the deficiency of Americans in obedience, respect for authority and reverence. The colored American suffers from this evil in common with all his fellow-citizens. The Church stands strongly for the virtues we all lack; and in her efforts to supply them to the Negro, she never lets another foundation principle suffer—the brotherhood of man and the consequent equality of all men before her altars.

As Archbishop Ireland said—there is a notable article on "Work Among the Colored Catholics of St. Paul, Minn.," by F. L. McGhee—"The glory of the Catholic Church is that it recognizes prejudice only to abhor it. . . . Wherever the Catholic Church has full sway, there is no color or race prejudice, there is none in South America and there was none in our

new possessions when we assumed control."

The frontispiece of the Catholic Souvenir number is a fine portrait of Cardinal Gibbons, Archbishop of Baltimore, whom the Negroes will always gratefully remember as having vigorously protested, together with the distinguished Catholic layman, the Hon. Charles J. Bonaparte, our present Attorney General, against the disfranchisement of the race in Maryland.

These sketches of Catholic work among the colored race, authentic, well considered, and well written as they are, will do much to draw the kindly heart of the Negro to the Church which is a true mother inasmuch as, if she have a preference for any among her children, it is for those whom the world has treated most spitefully.—The Pilot, Boston, Mass.

Note: The editor of Alexander's Magazine appreciates very much this fine compliment paid him by the editor of the Pilot. It was not an easy task to secure the material for the souvenir number referred to, for many priests are skeptical when it comes to dealing with Negro editors. As one expressed himself: "Negro editors are not always reliable or truthful." The editor of Alexander's Magazine has done even more than he agreed to do, and he is free to confess that the support and encouragement which came to his effort were meagre.

WHAT OUR EXCHANGES SAY.

Pessimism.

Pessimism is never helpful, and nearly always harmful.—A. M. E. Zion Quarterly.

Americanism.

In "The Americanism of Washington," Henry Van Dyke has asserted that Lowell made a mistake in hailing Lincoln as "the first American." Washington, he asserts, was as American as the great Emancipator. Whether Van Dyke or Lowell is correct is not our theme; but certainly the great house at Mount Vernon, however genial the type, does not embody the American idea. For that we turn to the log cabin, where Abraham Lin-

coln was born. There is the fit shrine for America. True, so far as wealth goes we of this generation are far past the log cabin stage, but the log cabin has a spiritual significance, which we trust will always be true in America. It stands for equality of opportunity.—The Christian Work and Evangelist.

The Nashville Way.

The action of the Board of Education of Nashville, Tenn., in permitting only Colored persons born, bred and educated in the South, to teach in the Colored schools of that city, is illogical. Manual training is to be introduced in all the Colored schools. This action is consistent with a false position based on racial inferiority, but utterly inconsistent with true American ideals and fundamental laws, which guarantees to every man equal and exact justice. In order to keep a human being in any form of slavery his mental training must be circumscribed, and his ignorance made to help to hold him down. This is the same old theory of Anti-bellum days.—The Weekly Guide, (Baltimore, Md.).

President Roosevelt.

At the time of his re-election President Roosevelt announced that he would not again be a candidate for the office of President. He did what he could to make still more fixed and immovable the principle that no man must plan or hope for more than two terms in the presidential chair. To say that this applies to two elective terms only, is an unworthy quibble, for the principle remains the same, namely: That the man holding the great power of President of the United States must not be encouraged to use that power in an effort to succeed himself more than once. That is the real principle and it is immaterial whether he obtained his first term of power, by election or succession.—The Public (Chicago, Ill.).

The Niagara Movement.

The Niagara Movement has won its victory in the Pope case and nullified the Virginia "Jim Crow" law as far as inter-state passengers are concerned. This is a very important victory in-

deed, and should be generally appreciated by our people.—The Cleveland (Ohio), Gazette.

Negro Theatre in Chicago.

All accounts agree that "Captain Rufus" at the Pekin Theatre, is a real success. This musical military play by Ed. Green and Alfred Anderson is the best thing yet attempted by the Pekin Stock Company, and the most elaborate and pretentious production ever staged by Manager Motts. In all one hundred people are employed in the interpretation of this unique play. The great battle scene which closes the second act is a veritable triumph and presents the thrilling picture of a real skirmish between American troops and Philippine insurgents. The scenic environment of "Captain Rufus" is true to nature, elaborate and handsome. The music of the play which was furnished by John Jordan, J. T. Brymn and H. Lawrence Freeman is very tuneful.—The Broad Ax. (Chicago.)

Negro to Vote for Democrat.

"Would rather vote for a Democrat than vote for Taft," was the decision of several hundred Negroes that recently met in Louisville, Ky. One of the reasons given is that he is "a man arrayed against our enjoying our franchise." It is true that Secretary Taft has gotten himself in bad "odor" with the race because he is supposed to be Roosevelt's candidate. It is not known that he has opposed any franchise due the Negroes, elective or otherwise.—The Indianapolis, (Ind.) Freeman.

Support Foraker.

Negroes! Colored men!! Afro-Americans!!! One and all, the time is past for further bantering and consideration. Every mother's son of us should enroll under the banner of Joseph Benson Foraker and his white allies and wage an unrelenting war on the common enemy of freedom from now until the victory is won or we all perish in the fight.—The Detroit Inform-er.

Pay Your Taxes.

Pay your taxes if they cost you \$25 a head. There will be need of it before the end of the year. We would like

to see two hundred thousand registered Negro voters. There are doubtless able and fearless white friends in the state who will come to our rescue should it become necessary, especially should half of our voters register. The franchise is worth all else; it should be kept intact—at any cost is cheap.—*The Independent* (Savannah, Ga.).

The Catholic Church.

Is the virus of race prejudice spreading? The Roman Catholic Church is one of the few religious bodies that has in the main opposed "the color line" in religion. But Baltimore has opened another Church of this faith whereon this sign has been placed: "St. Barnabas Catholic Church for Colored People." By derivation the word catholic means, "for the whole" or all.—*The Enterprise* (Omaha, Neb.).

A Penalty for Being Born North.

If only Southern born Negroes are eligible for positions as teachers in the Colored schools, then why not apply the same rule to the white schools? Was Superintendent Webber born in the South? Does he understand the peculiar conditions here in the South? Let efficiency be hanged—we must have teachers born in the South! We want none of these Northern nations!—*The Nashville Globe*.

Politeness Costs Nothing.

An ordinary measure of politeness should be the common possessions of every man. If we could examine the manners of different nations with impartiality, we should find no people so rude as to be without any rules of politeness. A female philosopher, and one to whom very few men could compare in depth of observation and shrewdness, said, "Politeness costs nothing, but gains everything."—*National Baptist Union*.

Make the Name Honorable.

In the perennial controversy as to what term should be applied to the American Negro, many persons seem to assume that the name should honor the race, rather than that the race should honor the name. A certain amount of sensitiveness on this point is only natural. But it is well not to

place too much stress on such non-essentials. It is not too much to hope that the Ethiopian will yet so honor any term by which he is known that a degree of dignity will attach to the innocent "coon" for possessing a name once applied in contempt to the American Negro.—*The Pilot* (Philadelphia, Pa.).

Bishop Turner.

For so many years that the memory of man runneth not to the contrary, 'he Right Reverend Henry M. Turner, has advocated the emigration of the Negro to Africa. Advancing years have increased rather than diminished his zeal in his self-appointed task, but the seed he has scattered with lavish hand seems all to have fallen upon barren ground. No announcement has been made up to the present of his having collected so much as a corporal's guard which was willing to follow his advice to the extent of returning to the land of their forefathers. And this, perhaps, accounts for his ill-advised public utterances about the American flag and the policy of the national government toward the Negro.—*The Advocate* (Charleston, W. Va.).

Able Statesmen Needed.

Pity, spite nor the spirit of revenge should not be allowed to jeopardize the election of the most capable men to preside over the affairs. If the nation when international complications demand the presence of our ablest statesmen in the presidential chair. There should be no tearing down the wall to kill a serpent hidden thereunder.—*The Signal* (Memphis, Tenn.).

Nice Young Ladies in Springfield.

It develops upon us as a duty to call attention to the fact that there are young ladies in this city who deserve credit for the exemplary lives they live. It is a grand and noble thing to be able to point to these young ladies with pride. They have good sense and are energetic.—*The Forum* (Springfield, Ill.).

The Best None Too Good.

Let Nashville Negroes and all others have the most competent teachers available, Southern or Northern, it

matters not from whence they come, just so they have high moral character, are competent intellectually and their instruction dispels the blackness of our ignorance and starts the flame of laudable and noble ambition to burn in our bosoms. The Nashville School Board has simply shown the stuff of which demagogues and tyrants are made. More's the pity for their conceit and ignorance. How many of these prejudiced trustees would agree to teach Negroes. Not one. We wonder if a Northern born, bred or educated white applicant would be permitted to teach in the white schools of that city. Certainly, for Nashville wants the better system which these have learned for her white children, but never for her black.—The Star of Zion.

The Unwritten Law.

The common expression "The Unwritten Law," seems to include considerable scope. That public sentiment, in American communities bows in submission to the dictates of its behests must be admitted as a fact. While this is true, there are many reasons to justify the conclusion that the application of this law is generally too sweeping, and as a consequence its elasticity permits and encourages the commission of numerous crimes.—The Southern Age.

Governor Vardaman.

Another wonder has appeared in the State of Mississippi, Governor Vardaman has been converted and joined the church. We intend to watch this thing for if Vardaman can get into the Kingdom there is a chance for the rest of us.—The Mobile Press.

The Catholic Church.

The Catholic Church is for all times and for all peoples—it is for the whole world. It is bound to no race, no country, and no form of government, to no dynasty. It is for all mankind.—The Catholic Register.

Morris Brown College.

Some one should concern himself with saving Morris Brown college from the ridiculous position it occupies in this degree-conferring business. We

seriously question whether any school can please even those who receive its degrees when it dispenses them with such reckless prodigality. Morris Brown college at its last commencement conferred more degrees, we are informed, than either of the three other schools for the education of Afro-Americans located in Atlanta—Atlanta university, Atlanta Baptist college and Clark university—in fact, more, we hear, than all three of these combined. Degrees are something to be prized, but they become very cheap when almost anybody can get them for the asking. Morris Brown college cheapens itself and cheapens every degree it confers when such degree is not conferred for exceptional merit. Among the degrees conferred in May at its closing exercises was that of Ph. D. on three persons. Now, this degree is one never conferred; it is to be won by research in some special line of work. To have conferred such a degree, then, as it did upon a chiroprapist of a northern city was doing that man, the trustees and the school itself a positive injustice. No matter how deserving personally the recipient was in the case mentioned, to have conferred this degree without exacting research under a prescribed course of study, such as we fear Morris Brown college has not at present, was in conflict with governing academic ideals.—The New York Age.

Mr. R. C. Bruce, who for three years was director of the Academic department at Tuskegee Institute, was recently assistant superintendent of Colored schools of Washington, District of Columbia. This selection follows by one year Mr. Bruce's acceptance of the position in Washington of supervising principal of one of the school districts for Colored schools.—The Tuskegee (Ala.) Student.

Thanks for the Compliment.

Alexander's Magazine, a monthly contains an excellent full page cut of the Colored people at Boston, Mass., devotes much of its space in the June number to showing the work of the Catholic church amongst Negroes. It contains an excellent full page cut of

Cardinal Gibbons, besides engravings of churches, chapels and Catholic institutions in different parts of the country devoted to the care and education of Catholic Negro children. The magazine is well edited and is a credit to the Colored people.—Catholic Tribune (St. Joseph, Mo.)

Who's an Enemy?

Who is an enemy? That man is an enemy who skulks about in the dark, back-biting, tattling and slandering his fellowmen. That man is an enemy who profits by your knowledge today and uses it to destroy you tomorrow. That man is an enemy who sits at your feet and learns the great truths of the human race and of the world and then like a cold and bitter serpent, stings to death the being who has warmed it into life and brought it in touch with great truths.—The Advocate (Portland, Ore.)

Mr. Baker Doing Good.

Mr. Ray Stannard Baker has been throwing a flood of light on the vexed race question in this country by his vivid articles on "Following the Color Line" in the American Magazine. It seems to us that Mr. Baker is giving the fullest statement of facts free from theories or personal bias that has yet reached a large circle of readers through a popular magazine. The series will do much good.—The Buxton (Iowa) Gazette.

Question of Equal Accommodation.

Southern railroads are again reminded that while it is lawful to provide separate accommodations for the two races, the said accommodations must be equally good for persons paying the same fare. This ought to pass as an elementary proposition in American law. Yet the southern roads are quite generally remiss in their duties in this respect, and one of them is now sharply reminded of the fact by the national commission.—The Springfield Republican.

The Afro-American Council.

The Afro-American council arraigned President Roosevelt and lauded Senator Foraker. The Negroes

have never forgiven the strenuous president for his drastic order in dismissing the Negro soldiers without trial. President Roosevelt is erratic, impulsive and would never make a safe judge; because he is more largely governed by his feelings than he is by evidence.—The Christian Index.

Criminals and Prosperity.

No country can prosper where the law is carried out with indifference. The higher the standing the severer should be punishment of the criminal, for the reason that in almost every instance where the law fails to reach the criminal of high standing, the purposes of the law fail to have the desired effect in deterring criminals of low degree. And when it is known that even the highest will meet a just punishment for their misdoings, men in the lower walks of life will be deterred because of the certainty of receiving their just dues for crimes committed.—The Afro-American Ledger.

Senator Foraker and The Negro.

Senator Foraker says he honestly thought that the Negro soldiers were entitled to the same treatment Secretary Taft accorded white soldiers when they shot up a town in Ohio. He did not know that the government had one treatment for a white soldier and another for a black soldier.—The Independent (Atlanta, Ga.)

Wilberforce University.

The closing exercise of Wilberforce, it is said, was better than any of previous years. This school is tangible evidence of what Negroes can do toward building up and maintaining educational institutions. The A. M. E. connection has paved the way of distinction. Negro efforts, stimulated in huge and healthy proportions race pride, and covered their church with a boasted and well covered glory.—The Dallas (Texas) Express.

The Negro Ministry.

The New York Age reads a very timely lecture to Negro ministers and bishops who take an altogether too active part in politics, writes the Southwestern Christian Advocate. The

Age says that it is of doubtful wisdom. We are of the opinion that the ministers have a right to their political opinion and to express the same just as other citizens, but the politician is a man of a separate and distinct avocation, and into this field we do not believe the God-called minister should go.—The Cleveland Journal.

The Meeting of Bishops.

The bishops of the African Methodist Episcopal church, the African Methodist Episcopal Zion church, and the Colored Methodist Episcopal church, held a meeting last week in Baltimore for the purpose of considering plans for closer union between the several denominations there represented. It is said the conference was harmonious throughout, every participant evincing a spirit to co-operate in a plan to federate. If the African Methodist Episcopal church, the African Methodist Episcopal Zion church and the Colored Methodist Episcopal church should unite it would have a membership of more than one and a half million, and would become at once a most formidable organization.—Southwestern Christian Advocate.

The Negro Business League.

It is a noteworthy fact that there has been a general awakening throughout the country and substantial business enterprises owned and operated by members of our race are springing up on all sides. That our endeavors along these lines are receiving the attention of the business world is clearly evident from the fact that the large commercial agencies of the country are now reporting the business standing of every Afro-American so engaged. Dr. Washington is to be congratulated upon the success and far reaching effects of the Business Men's league.—The Record, Washington, D. C.

The Secret of Success.

The real secret of success that is seen and so highly enjoyed by the people of Richmond, is found in the fact that the efforts of both whites and blacks are bent in the direction of peace and good-will, the one toward the other. There is no friction be-

tween the races here; all are hustling with the greatest desire to do the most good to the greatest number.—The Reform, Richmond, Va.

The True Gentleman.

A Christian gentleman is known, not so much by what he says as by his common walks of life, which is far more convincing to the public than the common blow hard, who believes he is more than any one else. The people are not all fools. And what the majority of people call Christianity, we call hypocrisy.—The Charleston (S. C.) Messenger.

The Colored Farmer.

The Colored farmer who is satisfied with the same results year after year is going backward instead of forward. Keep posted on the latest developments in agricultural science and then adapt as many of the new ideas to your farm as possible. In this way you will be constantly improving your methods, increasing the fertility and productiveness of your farm and securing larger returns for your labor.—The Tulsa Guide.

Black Beauty Dramatized.

Our Dumb Animals, Mr. George T. Angell, editor, offered some time ago, one thousand dollars for the best drama in MSS. of "Black Beauty." It appears that 13 writers submitted manuscripts in competition for this prize. Mr. E. H. Clement of the Boston Transcript, Mr. Frederick E. Goodrich of the Boston Post, and Mr. Sidney C. Williams of the Boston Advertiser, were selected as critics and judges and these gentlemen have submitted to Mr. Angell the following interesting report:

"The jury of theatrical critics of the Boston daily press, assembled in council over the thirteen MSS. competing for the prize of \$1000 offered by The American Humane Education Society for the best and most interesting dramatization of "Black Beauty," that but four are at all within the category of dramatic composition; and that the best of these by far is that signed "Humanitas." This might be the work of some mature and cultivated English writer of fiction; it is marked by the

charm of literary style; it has distinction, elegance, grace and fine feeling; becomes really interesting from the clear conception and drawing of the characters, who are therefore followed with sympathy; the dramatic situations are natural and simple yet effective. The plot is of human interest and the incidents have real life in them. Moreover there is a distinct vein of refined comedy such as was found in no one of the other MSS."—*Our Dumb Animals*.

To have your child truthful, be truthful.

To have him kind to others, be yourself kind to others.

To have him honest, present to him in yourself a living example of honesty.

To have him temperate, be yourself temperate in all things.

Prove to him by your life that a good name is to be chosen before great riches.

Teach him that riches are not to be despised, but should never be gotten by doing harm to others.

Prescribe healthful amusements, and so far as you can, take part in them.

Mothers, keep young for the sake of your daughters. Share their pleasures, have them share what you enjoy, always leading to what is nobler and more helpful.

A girl in these days is not supposed to take a man's arm unless there is some special danger which makes it necessary. Old and feeble women may avail themselves of this assistance, and old-fashioned husbands and wives still adhere to a custom now nearly obsolete.

It is quite proper for a girl to ask a man to be her escort home from an informal evening gathering, such as a league of Christian Endeavor meeting, if the two are good friends and have been acquainted for a long time. A girl should not ask this favor of a stranger.

Howard University, located at Washington, D. C., one of the highest institutions for the education of the Negro in the world, was founded on the 15th of November, 1867, and it is proposed to celebrate the fortieth anni-

versary of that event when the date comes around next fall. Arrangements have already begun. President Wilbur Patterson Thirkield has conferred with President Roosevelt, who is expected to be the principal figure in the ceremonies, and a committee of the alumni has been organized to promote the success of the occasion. It is proposed to commemorate the event by raising a fund for a new building which is greatly needed to accommodate the 46,000 volumes which are now overcrowding the present library. The occasion will call back to Washington many of the 3000 alumni for a reunion, and such a gathering will do more than anything else that could be planned to stimulate interest in the institution.

* * * *

Those who despair of a solution of the Negro problem, ought to go to Buxton, Iowa. Buxton is a coal mining camp. Its population is about 5000, ninety-three percent being black. The Negroes were brought in from the South originally to break a strike. They were quick to learn the value of unionism, and now there is no more thoroughly organized miners' union than the Buxton camp. The Buxton schools have grown from four teachers in a four-room building in 1904, to a ten-room building and twelve teachers today. Of the six hundred pupils only sixty—one in ten—are white. The superintendent is a Colored man. The teachers are Colored and white. Buxton is a wonderful community.

Study Living Language.

As there is now nothing new to be learned from the dead languages, all the useful books being already translated, the languages are become useless, and the time expended in teaching and learning them is wasted. So far as the study of languages may contribute to the progress and communication of knowledge (for it has nothing to do with the creation of knowledge), it is only in the living languages that new knowledge is to be found; and certain it is that, in general, a youth will learn more of a living language in one year, than of a dead language in seven; and it is but seldom that the teacher knows much of it himself. The difficulty of learn-

ing the dead languages does not arise from any superior abstruseness in languages themselves, but in their being dead, and the pronunciation entirely lost. It would be the same thing with any other language when it becomes dead. The best Greek linguist that now exists, does not understand Greek so well as a Grecian ploughman did, or a Grecian milkmaid; and the same for the Latin, compared with a ploughman or milkmaid of the Romans. It would, therefore, be advantageous to the state of learning to abolish the study of the dead languages, and to make learning consist, as it originally did, in scientific knowledge.—Thomas Paine.

THE I. L. U. SHOWS GOOD GAINS DURING JUNE.

It is not often that an Order can show much forward progress at this time of the year, and when such a thin time of the year, and when such a thing does occur it is worthy of more than passing notice.

The report of the I. L. U. Grand Lodge for the month of June shows that thirteen new lodges were started during the month and a large net gain made in the membership. The grand officers are very gratified over this excellent showing, and are all working enthusiastically to keep up the steady gain.

The Honorable H. L. Taylor, a notable leader among our race, and a man who is well known for his staunch integrity and adherence to right and justice, is the general vice-president of the grand lodge. He is now making a lecturing and visitation tour of all the subordinate lodges throughout the United States, and is being received with great honor at all points.

The principles of this order are different from any other in existence, the main object being to advance the material condition of the members and

lessen their hours of daily toil, as well as to protect and provide sustenance for the helpless, sick, distressed and deceased members.

Any of our readers who feel interested in this order, will gladly be sent full information and printed matter explaining its workings, entirely free of charge, by addressing a letter or postal to the I. L. U. Grand Lodge, Dayton, Ohio, and making mention of this magazine.

NATIONAL ASSOCIATION OF NEGRO TEACHERS.

The Negro Teachers throughout the country seem to have their hearts set upon a great meeting at Hampton, Va., August first and second. This is the fourth annual session, and very large delegations from every State are in preparation. President Lee has just made a trip to Alabama, Georgia, North Carolina, South Carolina and Virginia, where he has met State Teachers' Associations and representatives in Education. These States have organized large special car delegations.

The general outline of the program for the two days is as follows:

Thursday, August 1, 1907.

The School and Home.

The Rural and Village School.

Normal Training for Negro Teachers.

The Negro in College and University.

Friday, August 2.

Primary and Kindergarten Work.

High School Work.

Teaching of Agriculture.

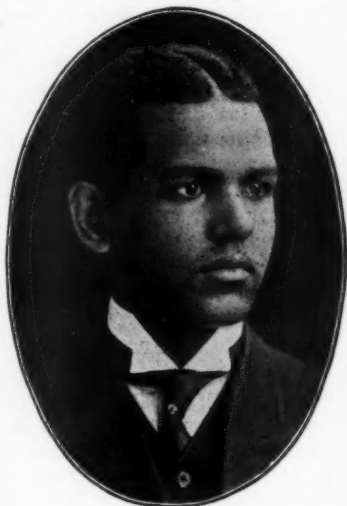
Northern Philanthropy and Negro Education.

Reports of State Teachers' Associations.

Saturday, August 3.

The entire body will take a boat excursion to the Exposition.

The noted Hampton Conference has its sessions the two preceding days, July 30 and 31.



IMPORTANT NEWS ABOUT AFRICA ❁ ❁

BY

WALTER F. WALKER

Specially Prepared For
ALEXANDER'S MAGAZINE

ECHOES FROM AFRICA.

It is the purpose of this department to give accurate and reliable information of Africa in general and the republic of Liberia in particular. We say Liberia in particular because the American Negro has an interest in that republic which is not entertained for any other section of Africa. In the first place, Liberia was founded primarily as a refuge for the Negro freedmen of America, where the sweets of life, liberty, and happiness, which were denied them in the United States, could be enjoyed to their fullest extent. Again, this republic has been maintained as a stable government since its declaration of independence largely by American Negroes and their descendants.

As an experiment in self-government many critics point to Liberia as a failure, and upon this assumption much slander has been heaped upon the little republic. Indeed, her critics have been more numerous than her defenders, basing their arguments more upon sentiment and hearsay than

upon facts. No one who has visited Liberia, or made a fair and impartial study of her history, can say that she is not a success as a government. However, the idea is prevalent that it is a loss of energy to attempt to further maintain Liberia, and that sooner or later the Liberians must turn over the reins of government to some world-power and become a subject people. To all such believers we dedicate these columns, with the hope that they might become enlightened on a subject which should vitally concern every Negro who loves to breathe the air of freedom. Those who find their arguments blocked when pointing to Liberia as a failure in self-government, facetiously call attention to the unendurable climate, and as proof of the validity of this, paint an exaggerated picture of the horrors of sickness and death following the arrival of former American Negroes in Liberia. It is needless to say that these false reports have worked much harm on the republic in keeping its civilization backward. Wherever an accusation has been made, the accuser was opposed to emigration, and used that

means to poison the mind of would-be-emigrants toward Liberia. Now that interest is re-awakening and that there are imminent signs of the emigration of a large number of intelligent, self-supporting Negroes to Liberia, it is highly opportune and necessary that intelligent information should be given concerning this commendable little Negro republic.

As to the emigration parties and their failures, we shall only make mention one, and that the latest large company, for this one is more likely to be remembered by individuals in America. In 1902 57 persons from Georgia went to Liberia seeking ease and comfort—they would not work in America, and having been persuaded into believing that they could live in Liberia without working, gladly embraced the opportunity of settling in this land of "Manna." These people were ignorant, shiftless and lazy. When the fact dawned upon their minds that they had to work in Liberia in order to live, they were sorely disappointed. Many died from sheer carelessness, those who wished were returned to the United States by the Liberian government, a few remained in Monrovia, worked and today, are enjoying the happiness of an independent livelihood.

In every case where large parties have gone to Liberia, they have suffered from this one delusion: that a livelihood could be got without work. Such a delusion could attract only ignorant individuals; the wise man realizes that underlying all success in life in any spot on the globe, is this one thing—hard, persistent work. Any one going to Liberia to escape work will come to a miserable and regrettable end. The emigrants themselves are not wholly to blame for these failures, however; more blame should be placed upon the shoulders of those who were responsible for the parties. The methods employed in securing individuals were shameful and misrepresenting. Liberia was pictured as a "Canaan," "A land flowing with milk and honey," where "bread grew on trees," etc., which inducements held out to laziness and shiftlessness were too

magnetic to be withstood. Thus a large body of untrained, unproductive and dependent people was dumped into struggling Liberia—a people who could not convert natural forces into material gain and would not take advantage of the opportunities to work offered by others. And so, sickness and death followed in the path of their indolence.

Liberia has thrived, however, in spite of these callous spots in her population. This has been due to the other class of people—those who work. Those individuals who have gone of their own free will and accord, who were prompted by ambition and a determination to succeed, are the ones who give stability to Liberia. It is impossible to give an account of the many individuals and families that have settled in Liberia in recent years; they have been too numerous. It is significant and sufficient to say that not one who has gone there and worked has ever returned to America, or if so, he returned to tell of the great possibilities for the Negro in that republic of blacks.

It is evident that the Liberians are awake to the essential element of national progress—agriculture. The soil is the producer of all wealth and any nation that rises must rise from the soil. Liberia has learned this lesson, and the Farmers' Alliance Association is doing a valuable service to the country in disseminating the doctrine of back to the soil. Liberia is essentially an agricultural country, and with the use of improved machinery can be made a country of a great commercial importance. The first attempted historian of Liberia, Sir Harry H. Johnston, has accused the Liberians of being afflicted with too much "religiosity," and being too fond of the tall hat and frock coat. The tall hat and frock coat are emblems of dignity, and it is absurd to even insinuate that there are dignified Liberians. With the Farmers' Alliance Association and the African Agricultural World, published monthly at Monrovia, both advocating the necessity of agriculture, it is hardly probable that every man will buy a tall hat and long coat.

OCEAN CABLE TO LIBERIA.

Mr. Ernest Lyon, minister to Liberia, has informed the department of state that a joint resolution has been passed by the legislature authorizing the president of the republic to enter into arrangements with the Oost African company for laying a cable between some place in Europe and Monrovia, and such other places in Liberia as the company may desire. It is expressly stated that no monopoly is conveyed in the act and that no part of the expenses shall be paid by the republic. Lands needed for construction purposes belonging to the state will be granted without charge.

MINISTER LYON OF LIBERIA REPORTS.

Encouraging Trade Outlook.

Consul-General Lyon, of Monrovia, reports upon the trade outlook in the section of Liberia comprised in the county of Grand Bassa, which he visited recently, as follows:

The trade outlook of this section impressed me with an element of improvement. The piassava industry, of which the county is the commercial centre, and which had suffered much by the large export tax imposed by the legislature for the support of Liberia college, the national institution, has taken on new life, caused by the reduction of this same tax by the last legislature. This, together with a slight rise in the price of coffee, as well as other local conditions, have furnished cause for hope among producers in this section of the republic. There is noticed also from the statistical report a decided increase in the volume of trade with England and Germany.

THE MOTER AND THE ROAD.

On the 19th ult. we went to White Plains to take a view of the moter road and the moter. There we found Mr. T. J. R. Faulkner and Mr. Newman hard at work for the company trying to get things in order for general use. We took a walk up the road and found a very good road for the

purpose for which it was built. The next day was Sunday. Mr. Faulkner entertained us that day. We took a ride on the moter car. Mr. Faulkner handling the moter. It is a very convenient and helpful improvement to that part of the country.

Mr. Newman, an engineer from England, came out to regulate and put the machinery in order, and he is to return to England. He is quite a clever man.

Mr. Faulkner is the company's general engineer, and not only that, but he seems to be the general dependence of all those who have launches in Montserrado County. The Government launch was inactive for months, so much so that an engineer from the steamship was called to examine the launch. He did so, and advised that the engine be boxed up and sent to the makers for repairs. For that advice he charged £5, we are told. The advice was not taken, but the launch was taken to Mr. Faulkner, and he repaired the launch for £10, and it was running like a new launch when we left Monrovia. Mr. Faulkner is a man invaluable in Liberia.—The African League.

The West African Mail of April 19, 1907, contained an interesting editorial on "The Prospects of Liberia." No one interested in African affairs can fail to observe the position of Liberia in the face of the advance of European commerce. We quote in part from the editorial as follows:

"Liberia is a country with great possibilities before it. Leaving out the coffee and cotton industries, the trade alone in palm oil and palm kernels is capable of great development. All the usual concomitants of West African trade are to be obtained in Liberia. But Liberia is still in its infancy. Its people, but especially its rulers, have had much to contend against; but in nothing so much as the principle on which they have worked, namely, that Liberia must be for the Liberians alone. This, of course, from sentimental standpoint is all very well, but fundamentally—that is, commercially—it does not hold water. The position of Liberia, as re-

gards the European powers interested in Africa, is inviolable. Not a single one of them is in want of Liberia, but some of them can do with her trade. Equally so, if Liberia is ever to prosper as a state, she must exchange her products and wants for European commodities. President Barclay and his coadjutors have seemingly recognized that development must be not only from within, but from without. On this principle they should make it their business to encourage the entry into their country of foreign merchants; and the first step to be taken is to improve local jurisdiction by removing or at least modifying the existing prohibitions that prevent this. In addition to this, President Barclay and his government should endeavor to improve the existing transport arrangements. It is too soon yet to expect railways and telegraphs, but at all events existing waterways might be cleared, roads made, and other facilities hastened. The commercial results that are sure to accrue from an open door and easy communications would sooner or later justify the construction of the more important public works."

THE AFRICAN GENERAL AGENCY AND ITS FOUNDER.

This article is specially intended for periodicals published in West Africa; but as it is to be reproduced in such places as South Africa, Black America, and the West Indies, where my name is not known, readers will excuse the repetition of any statement I had previously made. For the same reason please pardon whatever is egotistic or self-introductory. I should state in advance that my origin is indeed a very humble one. I was born 29 years ago in Freetown, Sierra Leone. My maternal grandfather, the late Mr. John Merriam, is responsible for my pretension to be regarded as somebody from a West African standpoint. Though he lived a blind man for nearly 30 years before his death, he himself gave me an intellectual training calculated to make me able to hold my own among my companions in the world. He made me what I am today.

At 16 I left the Sierra Leone grammar school; rather early perhaps, in order to work, earn money, and pay for the education I had had in that institution. The same year I was appointed senior assistant (and for a time acting head) master of St. Mary's school, Gambia, a seminary of some 400 children, then under the management of the bishop's chaplain, now the Rev. Samuel Hughes of Sierra Leone. At 17 I first appeared in print by a novelette, "Building Castles," published in the Gambia Intelligencer of June, 1895. My "Negro Race," which in the opinion of Professor Gray of Cuttington college, "is a precious literary jewel," was penned when I was 19. My book on the B3i Bureh war which from the standpoint of circulation created a record in West African literature, was published the next year. Of my remaining publications the best known is I think the Handbook of Sierra Leone first issued in 1902, which the then governor in a commendatory despatch to the Right Honorable Joseph Chamberlain characterized as a 'book full of merit, well compiled, and got up in an excellent manner.' I held the first position in the Sierra Leone civil service examination of November, 1895. My greatest achievement in the civil service was in January, 1901, when at the head of nearly 100 government officers I approached his excellency at Government House and demanded ten reforms in the civil service. As a result of that interview my salary was doubled that very year. After serving the governments of the Gambia and Sierra Leone for nearly 10 years, I resigned in September, 1904, having entered Lincoln's Inn a few months earlier. My first three bar examinations were passed within four months of each other. I began to study commerce early in 1905; and in order to better understand my subject, made in the autumn of the same year a tour of 2000 miles through the United Kingdom. Simultaneously with commerce I kept studying for my bar final; notwithstanding, I passed with distinction my examination in the latter within 30 months of my entry at Lincoln's Inn. Although eligible this moment to be called to the bar, and al-

though I go nearly every day to the library at Lincoln's Inn, which is but 20 yards from these chambers, I have no desire at the present time to become a barrister.

2. Why do I abandon law for commerce? This question brings us to another: Why did I abandon my position in the civil service which was bringing me in conjunction with my handbook an annual income which in West Africa would go as far as a thousand pounds a year would in Europe? Because, ever since I came to know the story of the African slave trade practically as a nursery tale, I labored under a keen sense of the grievous injuries which the white man perpetrated in Africa several centuries together. Since then I have seen and heard and read much to convince me that notwithstanding what he may say or appear to do to the contrary, the white man still holds Africa in slavery; this time a worse slavery—the slavery of the mind. As such I felt called upon to champion my people's cause for no other West African seemed prepared to devote his life to do so. A lawyer everybody in West Africa thought could make the best champion. So I saved every available farthing, and depending on my own financial resources came to study law. A little after I reached England I found out that the persons who could make the best champions are the men with wealth; the lawyer per se did not count. The man wit wealth was all powerful. The wealthiest nations have the last word in the affairs of the universe. No one, not even a lawyer, could be an effective champion without wealth behind him. Nobody respects a nation that is poor. The Negro race is powerless and despised, chiefly, because as a whole it is poor.

3. Reader, this is the truth. Do not be deceived. If Africa is to be a power, she must be wealthy. Christianity, although Bishop James Johnson thinks otherwise, will not make her powerful; for millions in Europe are powerful without God or religion. If Professor Booker Washington thinks that book learning, will by itself make the African powerful, I respectfully submit that that distinguished cele-

brity is not squarely to point; for there are thousands in Europe with scores of university letters and honors after their names, many doctors and lawyers, who are simply living a life of powerlessness due to want of wealth. I beg to differ from the learned Dr. Bryden, who seems to think that the retention of our individuality will make us powerful; for as fast as the Japanese are losing their individuality the more powerful they seem to be getting. Miscegenation, contrary to the late Justice Renner Maxwell, will not make us powerful. I decline to agree with the talented Dr. Scholes, who is said to opine that force of arms will make us powerful; for Bai Bureh, and Bambaata if here, will tell him otherwise. Political supremacy and Home Rule will not make her powerful. Struggling Liberia tells us so. Wealth nothing more nor less, will give her power. It will give her people a respectable position in the eyes of the nations. It will solve the Negro problems. Wealth will come soonest to us when we have one of our own to watch our financial interests on this side; when we dismiss the middleman who enjoys at our expense a maximum of profit with a minimum of labor and outlay; when we begin to develop for the benefit of ourselves the illimitable natural resources of our continent; when we understand that it will pay us a million times better and make us control the outside world if at home we can convert our cotton into cloth, our palm-oil into butter and soap, the rubber into tires, instead of allowing the foreigner to enrich himself by taking these products away. We cannot begin to manufacture at this moment; but as we are already a commercial people, we can dismiss the middlemen even now, we can get one of ourselves to watch and safeguard our financial interests here. A representative must be at headquarters if we must be wealthy.

4. I have imposed upon myself the duty of safeguarding my people's financial interests because the more competent have not thought it worth their while to do so before now. For this purpose the African General Agency was founded in 1905. Our offices are

most central. The building which consists of 800 chambers with the well-known bank in the centre, was erected in 1901 at a cost of a million pounds. It has accommodation for 3000 business people, and is the largest and most handsome commercial structure in the whole of London. At the present time I have a number of English ladies as my clerical assistants. Our duty is to find out for the African merchant the cheapest warehousemen and manufacturers and for the exporter the best market for his products. We watch the interests of all Africans in any conceivable business of finance. To do our duty effectively we must get the patronage of every African. You can best patronize us

(a) By sending us names and addresses of leading Africans in every department of life, especially those in your district, in Black America, West Indies, South and East Africa, Liberia and Hayti.

(b) By getting press notice of our work if you have any influence with the press.

(c) By doing all your business in Europe, however small, through the African General Agency, and

(d) By recommending us to your friends, merchants, and to visitors coming to Europe. Give us your support. If we are united Africa will be too hot for that class of undersirables who live by sucking the life blood of the poor inhabitants of our continent. You have a right to live as others, and perhaps a better right to live where the wise God has seen fit to give you your being. The trade with West Africa today has amounted to fifty million pounds annually. People should remember that this enormous volume of trade is supported not by the handful of whites but by natives of the soil. This fact ought to incite the educated natives with a desire to keep within the continent this vast wealth which is being carried away to enrich the impoverished of Africa.

(Signed).

A. B. C. MERRIAM-LABOR.

THE SOLDIER IN BLACK.

The Statesmen have gone, and with loitering feet

Visitors to the Capitol little of interest meet.

But for its pictured marble floors and walls,

How like a tomb would seem its deserted halls.

There are some signs of life on the Senate side,

For there the black troops are being tried.

Each one stands erect, a patriot true; Despite the charge he dishonored the Blue.

"Discharged without honor, no office to hold,"

In the land they fought for so bravely and bold.

These words like a thunderbolt sped through the air,

And sickened the heart of each soldier there.

The press waged war, the like has not been,

Since it clamored that slaves must be made free men;

That a judgment before trial could never be,

In a country you boast as the Land of the Free.

When the protests like a storm its fury had spent,

And the small trees of the forest the winds had bent:

There still stood erect a sturdy old oak, Who had fought to relieve them of slavery's yoke.

Although given no chance their own battles to fight,

This man of courage their wrongs will right—

For he knows that from Bunker to San Juan Hill,

Thousands of graves their brave heroes fill.

No matter to them how much glory he claims,

They but soar on the wings of his lofty aims—

And should Fortune choose him for the Nation's head;

Let the solid black vote stand well in the lead.

By E. M. J.



PRACTICAL TALKS ON BUSINESS

BY W. H. DAVIS

Specially Written For
ALEXANDER'S MAGAZINE

N. B. In the plan of ALEXANDER'S MAGAZINE to be of the greatest possible service to its many readers, a "Business Section" will hereafter be provided, the design of which shall be to discuss business topics and publish such facts and information as may be of practical help and encouragement to the business men and women of our race. We have been fortunate in securing the services of Prof. William H. Davis, Principal of Davis'

Business College, Washington, D. C., and Official Stenographer of the National Negro Business League, who will preside over this section of our magazine and any person having news items, queries, suggestions, or other matter which might properly be printed under this head, will kindly send the same either to this office (No. 714 Shawmut avenue, Boston) or to Prof. William H. Davis, corner Tenth and R Streets, N. W., Washington, D. C.

BUSINESS TRAINING.

By William H. Davis, Principal Davis' Business College, Washington, D. C.

The business world is being directed and controlled by trained men. The world was never before in so urgent need of trained business men as now; this grows out of the facts (1) that there was never before such specialization and (2) there was never before such sharp rivalry, such competition, where only the fittest survives. Business has been reduced to a science. In the commercial world there are certain established principles, laws and methods, the observance of which not-

mally brings success and the ignorance of which often leads to business disaster. There is a close relation between systematic education and practical success. It is only necessary to make a brief comparison of the opportunities for business training furnished white and colored Americans to explain, in part at least, the commercial supremacy of the former. While nearly 300,000 young men and women are taking business courses in the high schools and colleges of our land, the total number of colored students taking such courses is less than one-half of one percent of the entire number (less than 1000) as can be shown by a document of the U. S. Commissioner

of Education issued not long since. The relative number of colored students should be many times that percentage.

On the other hand Negro business enterprises all over the country are sadly in need of a greater number of properly trained and efficient helpers and assistants. The constantly increasing demand for good bookkeepers, clerks, stenographers, typewriters, etc., is far in excess of the supply and, for a race of industrious, progressive people who are fast establishing banks, insurance companies, drug stores and various mercantile enterprises of pith and moment, ample and ever-increasing provision must needs be made, for the training of its business men and women to keep pace with the opportunities of a gratifying Present as well as to be ready to deserve and share the material success of a still greater economic Future.

Neither the individual, the race, nor the nation can be permanent in influence for good without being thoroughly versed in business plans and principles. Modern methods of transacting business require a highly ordered intellect and special training to properly conduct business enterprises of any great magnitude. Even the porter in the store is expected to "read and write" and understand ordinary business methods. Then how much more, in this era of racial and commercial development, does the young man and woman, who cherishes a business or professional ambition, have need of thorough preparation along the line mentioned. For instance, the average young colored lawyer has no father or grandfather who is president of a bank or railroad or manager of a mercantile establishment in which he can acquire practical training and intimate knowledge of business principles and thus lay the foundation for the successful handling of other peoples' money and affairs; therefore a practical business course seems urgently indicated for those members of our race who are to legally advise colored business men and property holders. Instead of confining their practice to the criminal courts, where the least hopeful and deserving of our race usually get the best thought and energy expended in their defense, I hope to see the day when more of our lawyers will

equip themselves for, and make a specialty of commercial practice,—thus safeguarding the material interests the race now has, assisting its members to further develop their resources, protecting their lives and property by insurance, and leading to the formation of trust companies, owned and operated by colored men, which will administer the constantly increasing number of trust estates, belonging to our people, in a manner satisfactory to all parties in interest and the appointing court. Such a career would, of course, require the lawyer to be not only well read in commercial law, but likewise posted in single and double entry bookkeeping, to have a practical knowledge of all kinds of commercial paper, and to be thoroughly familiar with modern methods of transacting business, etc. But the lawyer is not the only professional man in the community who could well utilize business training; many more preachers would be shining stars in Zion's firmament if they had a little more "business sense"; if they would insist more and more upon the intelligent handling of their church funds, a reasonable progress in the development of church and home properties, and a wise conservation of the economic energy which resides in the large number of people they control. True it is, their mission is a "sacred" one, but nothing is more sacred than practical living. Economic advancement, though often accompanied by greed and gain, has made possible the church's growth and the extension of its power. The doctor of the community, who has had practical business training, is sometimes able to be of more than "vital" assistance to the patients and the homes which he visits, for his close relationship to the family and the confidence usually reposed in him, enables him to take the initiative in promoting thrift, economy and commercial growth. It is not enough that he should heal the body; his helpful advice may pave the way for the collection of future fees and the tangible betterment of his patrons.

While business training is needed by every class of people in securing and maintaining life's best and most economic methods, yet there are conditions existing which force me to the conclu-

sion that there is an imperative and special demand for business training of the race with which I have the honor to be identified. The Negro's need of commercial education is evidenced from lack of system (1) as to time; (2) as to obligation; (3) as to plan. His need is further evidenced by lack of forethought (a) in buying and selling; (b) in spending; (c) in his extravagance. His need is further evidenced by his too-many business failures, though I would give due credit and emphasize his remarkable success in conducting banking and other worthy business institutions; many of which failures, however, were due not so much to lack of integrity as to lack of business knowledge, a misunderstanding of business principles, incorrect bookkeeping—in fact, in many cases, **NO BOOKKEEPING AT ALL**, whereby to watch the details of his enterprise and enable him to detect leakages or sources of loss. Ignorance, not incapacity nor lack of integrity, has been the chief cause of failure. Slavery, the curse of the Negro, was conducive to shiftlessness and waste. To become methodical and economical there must be training and experience.

"What is commercial education?" is a question not infrequently put. A man will say: "I know what is meant by a legal education and a medical education but I do not understand how business can be taught; a knowledge of business," says he, "is acquired mainly by experience, and is not a matter of book-learning; besides trade in this country is of so varied a character and has so many ramifications that what might be suitable training for one class of business may be almost useless for another." I admit the force of this contention; it applies with equal force to other practical courses of study and I might say at the outset that I am sensible of the fact that there are many business matters which cannot be taught and can only be acquired by experience. What, then, do I mean by "business training?" I mean a practical education suited to the needs of the present age and calculated to fit young people, intended for business careers, for the work they will have to perform, and to better equip, for their work, those who

are already engaged in business. Who will deny that many a racial enterprise would be better and more profitably conducted, if business system, business principles, and efficient help (inseparable from business training) characterized the enterprise.

Technical and industrial institutions have multiplied chiefly because there was a demand for the instruction they give. So also the case with business schools, which accounts for their remarkable increase in number in this country. The hundreds of business colleges and similar institutions which are furnishing white young men and women with business training and are barring colored young men and women all over the Southland (the brightest and most helpful business field for us) indicates the necessity of a similar provision for the unfortunate class mentioned. The excellent work which has been done by the **NATIONAL NEGRO BUSINESS LEAGUE**, in stimulating the development and patronage of business enterprises among our people, might logically be supplemented by a **NATIONAL BUSINESS PRACTICE SCHOOL**, such as the one in Dayton, Ohio, and similar to those operated in connection with some of the leading business colleges of our land, where colored students can be given practical training and actual business experience as salesmen, clerks, bookkeepers, stenographers, typewriters, etc., and fitted for actual service in the store, the office, the bank and the counting-house. If we cannot be masters of finance in this epoch, if we cannot be railroad magnates in this generation, let our young men and women acquire that kind of education which will fit them for real life; let them become proficient in such vocations as stenography, typewriting, bookkeeping and the like, which will put them in intimate touch with the business thought and energy of the age, and in which positions they can obtain that practical knowledge, and absorb those business principles which they can later apply to their own, their race's, and their country's credit. In this connection I wish to quote the words of a leading business educator who every year prepares a large body of men for commercial life: "If young

men could understand what it means to associate with tactful and resourceful business men, to take their dictation, to write their thoughts, to think as they think, to work, to invent, to plan, to execute, in complete accord with that which is brightest and best in business life, they would not hesitate to prepare for a stenographic position." Notable among the list of men who have made their names famous throughout the United States and who began their active careers as stenographers and typewriter-operators, I mention the following: Hon. George B. Cortelyou, Secretary of the Treasury; Hon. Judson Harmon, Ex-Attorney-General of the U. S.; Senator Wm. E. Mason of Illinois; Hon. Frank S. Black, ex-Governor of New York state; Hon. Robert R. Hitt, House of Repre-

sentatives; Mr. Edward Bok, Editor "Ladies' Home Journal," and scores of similar cases I could name.

While we, as a native born contingent of the American people, should claim and expect every right guaranteed by the Constitution and laws of our country, yet we should be no less zealous and active in proving ourselves worthy of those rights and privileges by contributing all that is in our power to the economic welfare of our country. To this end I earnestly plead for the raising of the standard of intellectual and practical efficiency in the conduct of Negro business enterprises, and for the establishment of business colleges or business practice schools that shall be open to all, without regard to race, age, sex or creed.

MY SON.

Shall I now say that you must live forever,
The self-same person that you are to-day?
That conscious life shall cease in you not ever?
That conscious self will never pass away?
The stream of consciousness may be arrested,
By holding o'er it anaesthesia's wand;
It's Red Sea will divide, which now is crested,
By that strong wind that strikes its eastern strand.
And should death prove a stronger anaesthesia,
In which one finds a permanent repose,
Then would itself to each of us seem easier,
Than untried worlds of which yet no man knows!
In those to come shall all thy goodness shine,
Make every deed near as thou canst divine,
For force persists not always in the persons,
But somewhere Nature makes all forces her sons.

Curse not thyself for tending toward some evil,
Such has been caused by injuries of brain,
Trephining has removed the wicked devil,
Which was supposed to be the soul's own stain,
I oft have seen good souls in evil temper,
And found its cause in irritated nerves,
Or babe or mother suffering some disorder,
Exhausting all of beauty's best reserves.
But battle well against whate'er is hateful,
Perhaps thou canst all ailment overcome,
For every helpful hint be truly grateful,
Health casts out evil spirits, blind or dumb.
Take truth, once called the weapon of the Spirit,
And be it thine to tell, but first to hear it.
Be thou her slave and she shall be thy servant,
Of all her will be thou each day observant.

—Percy Marshall.

New Salem, Mass.



MR. RAMBO'S Philosophy



By "SON" FERGUSON

Matrimony am a preparashun fer de trouble to cum.

De hen crossis de street to git out uv de cullud man's sight.

Sum wimmin think more uv dair dogs, den dey do dair husbens.

Time flies, but it teks it's own time en doin' it.

Dair am more days b'sides de rainey ones.

Most folks work to keep frum bein' worked.

It's de late worum dat gits kaught by de early burd.

Sumtime ah habs a pain en de back an' down en mah lef' foot, now it's en mah chist. Enyhow it show does gib me de all overs.

Fer de lass two weeks my old lady habs been habing chicken fer dinnah. Now, today, she gibs me corn bread an' bacon. But ain't wimmin de most change'ble folks you eber saw?

Dair's er lots ob wimmin, who am jest so lazy, till dey don't do nothin' but set down en de shade an' worry over other people's truble.

It's not de fattest rooster dat crows de loudist.

Wile de cullard man is organizin' societies to tek ker de sick and bury de dead, de wite man am organizin' bizness enterprises and puttin' money in de bank. De cullard man kin git a mighty heap o' pints from de wite man.

I kin articerlate wid 'thority on de subjec' of "Hard up." Ise a newspaper man.

To say dat politics ain't a complex science is de same ez sayin' dat a man doan know nuthin' 'bout it.

In dis day of strife for supremacy in gittin' de mighty dollah, doan furgit dat one-half of de pooah men doan deserve much bettah den what dey have got—couldn't enjoy it ef dey had it. Give 'em a fortune an' dey couldn't keep it 60 days.

Whenever you permits yo'se'f to come to de conclusion dat de worl'

Is growin' worse every day, it's a mighty good sign dat your liver's out o' fix.

* * * *

Don't think 'cause you nevah been in jail you's a saint. Many penitentiary birds ain't any worse den pussons who have the name o' bein' respect'ble.

* * * *

It looks mighty like agriculture an' industrialism got possession o' de country. To my way o' thinkin' th's 's nuthin' strange, sence agriculture is de basis of all business. 'Nuther thing. It shows Booker T. Washington has been right for good many years.

Whenevah y' begins to get restless an' think you ain't creatin' nuf stir in de universe, jes' turn yo' thoughts to'rds the so-called great pussons o' de worl'. You'll find dey have been very unhappy—have many, many times sighed fuh obscurity—sighed till dere artificial hearts almost broke fuh ah moah intimate acquaintance wid common, every day nature.

* * * *

Ah nevah did think ah dude could evah 'mount to much. He's a cross between ah rooster, ah monkey, an' ah peacock—an unclassified nuthin'.

❁ THE NEGRO ❁

BY VICTOR ROBINSON.

Half a century ago it was a crime to teach the wisest of them to read and write. They were bought and sold for coin or exchanged for a horse or so many bags of flour—and when the whip struck too heavily and often, and freedom was sought in jungles, they were hunted with bloodhounds and buckshot. The shyest of their maidens were subject to the passions of white ravishers—the two million mulattoes tell the tale. Their men were used as bucks, and the women turned to brood mares. The female who did not breed piccaninies rapidly enough was sold as soon as possible, for these masters made merchandise of maternity. The mother lay down with her babes at night and the next morning they might be parted never to meet again, just as Fred Douglass was separated in infancy from her who gave him birth. The father might be sold to a Virginian plantation, the mother to a cotton field in Alabama, the son to a tobacco farm in the Carolinas, and the daughter to a rice-swamp in Louisiana. They were black, I admit you, black from head to foot—but their souls were white with anguish, and their tears were red with pain.

Put the chattels up for auction, O auctioneer, and tell the bidders to come forward. Make them feel that wooly Negro's muscles—tough as iron—he can work from morn till night. Now stand the girl upon the auction block—make her show her naked bosom—blushes cannot be seen upon a dusky face. Now sell the little children—they'll soon be big enough to clean the stables and hoe the ground, and run errands, and pick the seeds from the boll, and pile the bales upon the wharf. Separate them from their parents by a thousand miles. A bitch taken from her puppies will pine for days, but black niggers have no feelings!

And the glorious Garrison looked through his spectacles and swore the hellish business must cease, and old John Brown dangled from the gallows, and the faithful Lovejoy died by his printing press, and Wendell Phillips thundered in a mighty voice, and Mrs. Stowe wrote a book, and Whittier penned poetry, and Thoreau protested, and Emerson raised his saintly face, and a homely rail-splitter sitting in a White House, signed an Emancipation proclamation, and the whip of the overseer and the ham-

mer of the auctioneer fell from fiendish fingers.

All this was less than fifty years ago, yet to-day the offspring of the men who were not permitted to learn to read are in our colleges, taking doctors' and lawyers' and preachers' degrees; some are professors in our universities; several are in editorial sanctums; they stand by the bedside of patients and advise clients in time of trouble.

Let the Negro race recall that during its brief period of freedom it has produced an educator like Booker Washington, with his volumes and his Tuskegee Institute; a sociologist like Du Bois, with his superb book on "The Souls of Black Folk;" an inventor like McCoy, with his pioneer work in machinery lubricators; an electrician like Granville Woods, with his forty patented devices; a surgeon like Dr. Williams, who skilfully sewed up a stab-wound in the heart; a speaker like William Pickens, who won the prize for oratory at Yale; an artist like Tanner, whose paintings hang in the world's best galleries; a poet like Dunbar with his beautiful lyrics of lowly life; a novelist like Chesnut, with his "House Behind the Cedars," and the "Marrow of Tradition;" an editor like Thomas Fortune, with his worthy journal; a great-brained mathematician like Professor Kelly Miller, whose logic in argument is irresistible—and in

exultation let the Negro compare these souls with the slaves who twanged banjos at the feet of cotton kings.

Let him remember with a flush of pride that wherever the spirit of fraternity has let down the bars of prejudice, his race has stepped in and taken its place with those who march onward and onward. Tho' Negrophobia now taints the air, and the black man is still persecuted by an insane race-hatred, and continually assailed by fanatics like Vardaman, Tillman, Hoke Smith, Watson and Rev. Dixon, he has much reason to believe that his future will be bright with deeds of renown and resplendent with achievements of intellect. Even now all unbiased men feel that the Caucasian who is unwilling to extend the sacred hand of friendship to his black brother is an inferior being, whose whiteness is only skin deep.

The Negro is hated most by those who have wronged him most. But the fair-minded the world over are writing the Constitution of social justice and equal rights. Into this liberal system let us incorporate the noble words of the fugitive poet:

There are no creeds to be outlawed,
no colors of skin debarred;
Mankind is one in its rights and
wrongs, one faith, one hope
and one guard.

THE SOLITARY SENTINEL.

(Victor Robinson.)

By Freedom's camp fires I will watch, tho' I be but a Solitary Sentinel; before the Temple of Truth I will bow, tho' I be the only worshipper; against injustice I will raise my voice, tho' it be but a cry in the wilderness.

I, too, weak, humble and unknown, feeble of purpose and irresolute of good, have something to accomplish on earth—like the falling leaf, like the passing wind, like the drop of

rain. . . I feel that I am free, though an infinite and invisible power overrules me.—Longfellow in *Outre-Mer*.

There is a compelling power in man that gives him no real happiness, no peace, no satisfaction, unless he is living up to his highest. Anything less than this breeds dissatisfaction. In other words, he must progress, must grow, must aspire, look onward and upward, if he would preserve himself from a tedious flatness. And, no matter how high he may climb, other heights will still tower above him, unfulfilled ideals will ever beckon him on.—William D. Little.

Robert Hungerford Normal and Industrial School, Eatonville, Florida.

BY CHARLES ALEXANDER

The Robert Hungerford Normal and Industrial School located at Eatonville, Florida, Russell C. Calhoun, principal, is conducted on the same general principles of the Tuskegee Institute in Alabama, of which Dr. Booker T. Washington is principal. The property of the Robert Hungerford Normal and Industrial School consists of 280 acres of land, two dormitories, one dining hall, one principal's cottage, a

This year, the school is in need of \$3,500 to meet its running expenses.

A school of this character should have some steam, power and machinery. \$2,500.00 will enable us to get this machinery consisting of a saw mill and seven smaller pieces; \$500.00 for the improvement of the farm; \$250.00 for class room furniture, \$1.75 will buy one desk; \$200 for dining room furniture.

It costs \$50.00 to keep a student in school one year. \$240.00 will pay the salary of one teacher for one year.

A typewriter and an iron safe are very much needed. Some friend could lift a great burden in the printing office by giving \$50.00 worth of type.

We need a building suitable for the grouping of the boys' industries; such a building which would be used for blacksmithing, wheelwrighting, carpentry shop, printing office, and agricultural class room, can be erected by student labor for \$4,000.00.

A school, like an individual, will do the best and lasting work when it is prepared, and if we had \$15,000.00 for this preparation, the "crop of ignorance" would not cost as much in this part of Florida among our people as has been true in the past.

Founded Feb. 24, 1899, by planting 1 1-2 acres in sweet potatoes.

July 25, 1901, laying cornerstone of first dormitory, Booker T. Washington Hall.



PROF. RUSSELL C. CALHOUN,
Principal Robert Hungerford N. & I.
School, Eatonville, Fla.

barn, shop, printing office, live stock, tools, etc., valued at \$31,000 and is clear of debt. During the past year, Mr. Calhoun, by arduous efforts, was able to raise from all sources, \$9460.50.

April 24, 1902, first commencement.
Nov. 27, 1902, organized local Tuskegee Negro Conference.

March 30, 1903, dedication of the Bishop H. B. Whipple Memorial Bell.

April 30, 1903, second commencement.

May 12, 1904, third commencement.

March 20, 1905, dedication of the J. W. Alfred Cluett Memorial Hall.

May 11, 1905, fourth commencement.

ASSEMBLY OF TEACHERS AND STUDENTS AT THE ROBERT HUNGERFORD N. & I. SCHOOL.



Feb. 19, 1904, gift of J. W. Alfred Cluett Memorial Hall, by Mr. Geo. Cluett, Troy, N. Y.

May 12, 1904, laying corner stone of J. W. Alfred Cluett Memorial Hall.

May 9, 1907, sixth commencement.

May 9, 1907, sixth commencement.



NEW BUILDING BEING ERECTED BY STUDENTS AT THE ROBERT HUNGERFORD SCHOOL.

BOYS AT MORNING DRILL, ROBT. HUNGERFORD SCHOOL.



Book Notes and Comments.

BY B. G. BRAWLEY

A Boy's Vacation Abroad, by C. F. King, Jr. The C. M. Clark Publishing Co., Boston. 163 pages. Price, \$1.50.

This is really a delightful book with which to while away a half-hour. As a frontispiece the young author's countenance beams upon one with a smile or sophisticated naivete (if there is such a thing as that), and this smile characterizes the whole book. We should all be sorry for King when he tells us that his father required him to keep a diary of his travels abroad, if it were not for the fact that he makes us wish that we had been with him. The gorgeous binding, the dedication in "writing like a hen's," the labored jottings in the diary as the writer traveled in England, Switzerland, and Greece, and the simple and beautiful illustrations which the author informs us are good, are all in keeping with the spirit of the book. How could we judge harshly a young chap who looks upon human nature in this fashion? "There are twenty public school teachers aboard, from Boston and other towns in New England. . . . They are all, all right, all right." "My opinion of everybody on board, both First and Second Cabin, is that they are all to the good." Of course there is plenty of simple humor; Donahue, for instance, calls a school of porpoises "a flock of porcupines," and the Mormon Glee Club sings "My Old Kentucky Home." Perhaps the best chapters of all are those in which our young Philistine wanders around the Parthenon and takes a duck in the Aegean Sea.

Shoes of Iron: A Tale of Witch Town. Mayhew Publishing Co., Boston. 186 pages. Price, \$1.00.

This is a story of Salem in the year 1691, a place and a time that Hawthorne has shown afford opportunity for really strong work in fiction. The

present little volume strikes well in the first chapter the keynote of hatred and resistance to bigotry and oppression; and as the story advances we grow to like Nathan Carr. One can hardly say, however, that the general treatment is strong. The effect of such obvious devices as the name of Ruth Good and the use of *doth*, *thee*, and *hath* is hardly convincing, and no rule for elegance in English expression will admit this sentence: "Because yon pistol is half-covered with a book will not keep it from doing its duty and shooting straight when called upon."

The Lieutenant, The Girl, and the Viceroy. The C. M. Clark Publishing Co., Boston. 273 pages. Price, \$1.50.

The explanation on the title-page of this volume, "The story of the adventures of these three with Il Liberatore in South America," makes us wonder if *adventurers* was not meant for *adventures*. The story, however, is a very readable one. There is much about Andrew Jackson, President Monroe, and Spanish ladies in it. The book moreover is generally well gotten up, as are most of the Clark publications. The illustrations are particularly well done.

Races and Immigrants in America. By John R. Commons, The Macmillan Co., New York. 242 Pages. Price \$2.50.

Mr. Commons is professor of Political Economy in the University of Wisconsin. The very fact that his book is published by the Macmillan company means that it must lay claim to scholarship. A formidable list of references is given, and the use of figures, as on pages 56 and 164, is pleasing and convincing. In nine full chapters the elements that

have entered into the making of the American people are considered. Among the chapters embodying the most careful research are those on "Nineteenth Century Additions" to the population of America, "Labor," and "City Life, Crime and Poverty." In the first of these, after some general consideration, there is a table of immigration from Europe and Asiatic Turkey, then also careful discussion respectively of the Italians, the Austro-Hungarians, the Russians, the Jews, the Finns, the French Canadians, the Portuguese, the Syrians and Armenians, Asiatic immigration, and indigenous races. Professor Commons recognizes at the outset, however, that the Negro question has shown itself to be the most fundamental of all American social and political problems (page 4.) He is not particularly hopeful about the future of the Negro race in the United States; nor is one likely to become more so by a reading of his book. Two things he recognizes as necessary for a democratic government such as that which the American people have set before themselves; equal opportunities before the law, and equal ability of classes and races to use those opportunities. This ability he does not think that the Negro possesses, and the argument is based on the reconstruction era, which can hardly be considered a fair test. In the chapter on "The Negro," moreover, Professor Commons says that democracy must be based upon intelligence, manliness, and co-operation, and these qualities he does not find that the Negro race possesses. Yet he endeavors to be judicial, asserting that he does not argue that the Negro should be deprived of the suffrage, inasmuch as some individuals have acquired the qualities just mentioned. The simplest method for measuring the progress of individuals, he holds, is an honest educational test honestly enforced on both whites and blacks. Moreover, he calls for the enforcing of the fourteenth amendment to the constitution. In the chapter on "Amalgamation and Assimilation," he says, "The effective work of the whites through mission-

ary schools and colleges has not been the elevation of the black, but the elevation of mulattoes to teach the blacks. A new era for the blacks is beginning when the mulatto sees his own future in theirs." Professor Commons evidently assumes that more mulatto than black students have attended southern schools. This may be questioned. Altogether, however, one who reads the book with open eyes will find in it much of real value.

The Lower Niger and Its Tribes, by Major Arthur Glyn Leonard. Macmillan and Co., London and New York. 564 Pages. Price \$3.50.

Major Leonard was for ten years in personal touch with the natives of southern Nigeria, and his book is dedicated to them in sincerity and sympathy. During his stay in Africa he tried in every possible way to look at things from the point of view of the natives, and one has only to read this book to know how well he succeeded. Nature in its influence on the Africans has been carefully studied, and there is emphasized the close relation that exists between the social condition of the people and their religion. In fact, it is as a study in comparative religion that the book is likely to have its most permanent value. We learn that "the religion of the Niger delta natives is based on the adoration of ancestral spirits, materially represented by emblems, the latter being nothing more nor less than convenient forms of embodiment which can be altered or transferred according to circumstances."

In the different parts of his book Major Leonard considers such subjects as "The Philosophy of the People as expressed in words, names, proverbs and fables," "The Natural Religion of the Various Tribes," "Spirit Land and Spiritualism," "Emblemism or the Embodiment of the Spirit," "The Ceremonials and Practices of Naturism," and "The Demonology of the People as Practiced in Witchcraft." The first half of the book is largely philosophical. While the whole work is interesting and inform-

ing, the average reader will probably read with most pleasure the discussions of fetichism, idolatry, totemism and witchcraft. No review of this exhaustive work could give any adequate conception of the author's sympathy, care, and scholarship. The

books in the series has been carefully compiled. There is a chronology of the life of Mr. Douglass between the table of contents and the first chapter. So far as we have been able to find out, all the commonly told incidents in the life of



LINCOLN, THE EMANCIPATOR.

appendix exhibits a knowledge of the languages of the tribes, such as can be shown by only one or two men in the world.

Frederick Douglass, by Booker T. Washington. George W. Jacobs & Co., Philadelphia and London. 365 Pages. Price.

This book is one of the American Crisis Biographies, and like most of

the orator have been included, and there is some new matter. There are recorded several little happenings of the character of that at Grafton, Mass., where when he was not permitted to appear in any house, church or market place, Mr. Douglass went up and down the streets ringing a dinner bell that he had borrowed, announcing that he was to speak on Grafton common at seven o'clock.

One or two little things we do not find mentioned; for instance, in consideration of the orator's name, an explanation of the form "Douglass" instead of the "Douglas" of the Lady of the Lake.

A copy of the papers that made Mr. Douglass free is included, and his call of the men of color to arms in 1863 is a fine example of his oratorical style. There are some tender passages in the book, too, such as

the encouragement of Douglass to Paul Laurence Dunbar, the greeting of the setting to the rising sun, and the account of the visit of the famous orator to his former master, Thomas Auld, who was on a bed of sickness, when both ex-master and ex-slave were so overcome with emotion that for some moments neither could speak. The book is light, plainly bound, and nicely printed.

On to the Wall, and Over! ❀ ❀

Old gods have fallen and the new
must rise!

Out of the dust of doubt and broken
creeds.

The sons of those who cast men's
idols low

Must build up for a hungry people's
needs

New gods, new hopes, new strength to
toil and grow;

Knowing that nought that ever lived
can die—

No act, no dream but spreads its sails
sublime.

Sweeping across the visible seas of
time

Into the treasure-haven of eternity.

The portals are open, the white road
leads

Through thicket and garden, o'er
stone and sod.

On, up! Boot and saddle! Give spurs
to your steeds!

There's a city beleaguered that cries
for men's deeds,

For the faith that is strength and
the love that is God!

On, through the dawning! Human-
ity calls!

Life's not a dream in the clover!

On to the walls, on to the walls.

On to the walls and over!

—Mr. Herman Hagedorn, Jr., Har-
vard's class poet.

The Power of an Open Life

Life lived in the light has nothing
to fear. Tennyson said of the Duke
of Wellington,

"Whatever record leaps to light,
he never shall be shamed."

Morley, after looking over all Gladstone's private journals and correspondence, writes, "No man ever had fewer secrets." Such men are great because of the openness of their lives. They have courage and power that those trained in intrigue never can know. Let us have no dark chambers. Let us have no personal "skeletons." Let us do nothing in the darkest moment of the night that we should be ashamed to have published in the morning papers. But in order to live so that all our affairs will bear the full light of day, we must have a secret life: only hidden hours with our Lord will save us from the necessity of concealment.

Cathay

An Epic by
Perry Marshall

Antiquity, with Greek and Roman
eyes,
Beheld Cathay, whom Tatar hordes
surprise,
And bind their rule upon the untaught
tribes,
The arrow and the ax their only bribes,
Their tended herds obey the oaken
pall,
Their bleating flocks yield to the grow-
ing bale,
The silk worm soon upon the leaf is
grown,
The weaver's art, and silken garbs are
known,
And fire from frictioned sticks their
eyes amazed,
While sand beneath the glowing heat
is glazed,
And iron yielded to the glow's demand,
And took the shape of weapons in the
sand,
While clay and copper into cup-like
forms
Were molded when the flame or coals
were warm,
The trees gave up their substance to
the clan,
And beast and field obeyed the Tatar
man.
The silent centuries refuse to tell
The tale of toil, and woes that thither
dwell,
Until Laou-tze, man of wisdom came,
Confucius, Mencius, men of mighty
name,
To tell the golden rule unto their race,
Ere greed and strife all goodness
should efface.
Neglected, disappointed men these die,
And tear-drops flood the Christian
Ages' eye,
As they behold their central truth
best told
By great Confucius to the Tatars bold,
Five centuries before it came to them,
The Ages' wisdom and their diadem.
A pearl beneath the feet of swine long
proved,
Too rare indeed a man his neighbor
loved,
Annihilation seized the native men,
Save those who fled beyond the Tatar's
ken,

And these possessed the very goodly
land,
And ruled it with a hard and savage
hand,
Believing they were sons of heaven
and earth,
Whose one-time happy union gave
them birth,
Two and a quarter million years thence
fled,
Before Confucius' birth, Cathayans
said:
Canals and roads their pastor princes
built,
Who dared their massive walls, his
blood was spilt,
The art of printing had untimely birth,
And laughed at Europe, making merry
nirth,
In sixty-five A. D. the Buddhist came,
And preached his Gospel in the mas-
ter's name,
The golden rule applied to man and
beast,
Declared those wise men from the
starry East.
"The purest law must well possess the
soul,
And love of others sanctify the whole.
The bloody hand must be forever
stayed,
And peace on earth no longer be de-
layed,
The tidings of great joy to every clan,
Were peace regained, good will to
every man,
One should not live for self a single
day,
In abnegation give yourself away,
As in your death unto the All you go,
And in Nirvana end your every woe,
So do not live or die for self alone,
Be for another's good your every moan,
Not e'en for heaven shall you strive to
live,
Your conscious soul unto the All you
give,
Who seeketh heaven for himself ne
seeks,
Who seeks Nirvana, good for all be-
speaks."

<p>But not the gentle word could there prevail, The soil was hard and harsh the cut- ting hail, The Tatar's blood was thick with cruel deeds, The gentle Buddhist's word he little heeds, But forms and rites usurp the place of truth, Corruption rules in manhood and in youth, Monastic orders and the countless nun, Were here before in Italy begun, Assassination held its ugly knife Forever sharpened at the throat of Life, The youthful emperor, and the aged fell Beneath the reign of lawlessness and hell, And thrice again were other Tatars flung Upon Cathay, from whom they tribute wring, Or laid a province bleeding at their feet, Where death and plunder much too of- ten meet, Invaders' aid was thrice again im- plored Against some other foe in countless horde, As oft when aid was lent invaders stayed, With treachery the reigning monarch paid, So oft he fled, or died of broken heart, Or took the drink immortal for his part, And thus they died and dynasties gave way, The headsmen's ax and cruelty held sway, 'Twas thus Manchuria once gained the crown, So oft a frightened emperor threw down.</p> <p>These conquerors of heaven-born maids descent, Who dwelt where shadows 'neath the mountains bent, Three virgins bathing in a mirror lake, On which the great White mountain's shadows shake, Beheld a magpie drop some blood-red fruit Upon her robes, the youngest of the suit.</p>	<p>The maid devoured, and soon she bore a son, Whose name they called The Golden Family Won. She entered into Death's cold icy cave,— He in a boat his life attempts to save, He down the river Hurka swiftly rides, And reaches soon the place where War resides. Supernal youth, he so affects the chiefs That they abandon War for his reliefs; Make him their ruler and their con- quering king, Thus runs the son Cathayans love to sing.</p> <p>The mighty waves of insurrection beat, Upon an unfit throne they oft repeat, In A. D. eighteen hundred fortieth year, Great Britain forced the opium trade, Too dear The Mandarins destroyed the opium chests, Which England deemed a cause for War's behests. Great Britain seems to be for traffic made, Both opium and rum are right in trade, And so she drags her guns 'cross glade and glen, And there she slaughtered many thous- and men, Four hundred thousand once in earth- quake fell, And war has proven hardly less a hell Nigh thirty million dollars England took, Hongkong was placed on England's map and book. In eighteen fifty-seven was war again. Cathay was fought by French and Englishmen, The allied forces marched upon Pe- kin, And took the gate Cathayans call An- ning, Cathay agreed to pay eight million taels, 'Tis thus unto this day Great Britain deals,</p> <p>Cathay looks back unto a golden age, Confucius, many a literary sage, As we to Asia, our religion's home, And to the tongues of ancient Greece and Rome,</p>
--	---

But science beckons to the forward
look,
To nature front, not backward toward
a book.
With thirty thousand characters for
words,
Cathayan minds hard rise above the
herds.
No time is left to think of real things,
Words, only words thru all his life he
rings,
Too long have we likewise to language
knelt,
While learning real, lone with science
dwelt.
They worship those who lived on earth
before,
Ancestor worship is their hearts' deep
core.
We bow to what in future time shall
be,
Some worship one who taught men to
be free,
And wish him worshipped wheresoe'er
the sun
Doth his successive journeys yearly
run.
They deem that without him all souls
must die,
That pain eternal swiftly draweth
nigh,
And none escape except thru Jesus'
blood,
And so they cross the broadest briny
flood,
And in the track of trade pursue their
way,
To tell Cathayans of the judgment day,
How all are lost who do not hear his
name,
Who long since dwelt in Asia's place
of fame,
Born of a skillful race in Palestine,
Who reaffirmed the golden rule and
line.
They tell those folk to tear their
temples down,
Their gods are false, to come and Je-
sus crown,
Or virgin birth, as they declare their
king,
Of whom the tawny tribes delight to
sing,
Confucius never was a prophet true,
And Buddha saves, not e'en a little
few.
The millions follow these, at last to
die.
Now from the wrath and future tor-
ture fly,

And when they ask, where are our
fathers then,
Whom we revere, devout and godly
men?
The faithful teacher of the world must
tell,
Idolaters are all fast bound in hell;
The only God exists in persons three,
The godhead is one Holy Trinity,
In Asiatic Adam all men fell,
God sent his son upon this earth to
dwell.
He suffered death in place of every
man
Who will accept the great redemption
plan.

But when they hear their fathers' fi-
nal doom,
They deem these tidings are the word
of gloom;
And oft in anger turn their ears away,
And dare await the dawn of judgment
day,
Iconoclasts, they think the preachers
be,
False gods, and fathers doomed, they
cannot see,
The foreign teachers from all Christian
lands,
Come to destroy with their unholy
hands
The worship they have long time held
so dear,
These cogitations rouse their wrath
and fear.

And then the consul comes with his
demand,
Not to molest where trade or preacher
stand,
And if it needs, an army will be sent;
Cathay should know what foreign
consuls meant,
Then suddenly the wakened masses
move,
Four hundred million people potent
prove,
When patriotism in their bosoms
swells,
To draw the nations' eyes where fury
dwells.
The Boxers dare ambassadors' abode,
And life beneath the rage of wrath is
trode,
The dowager dares arm her soldiers,
too,
To join the mob whose violence we
rue.

The Bear then growls, he smells Cathayan blood,
 The Lion's roar is heard across the flood,
 His foot entrapped on Africa's arid soil,
 The Eagle screams where now the millions moil,
 His talons tear the tough Cathayan flesh,
 And all the nations for the fete are fresh—
 Their navies flap the winds of many seas,
 Nor wait they for the friendly tide or breeze,
 The eagles gather where the carcass lies,
 The cormorant above the river flies,
 Hyenas in the neighboring mountains prowl,
 The wolf and jackall smell the gore and growl,
 And horsemen gather from the fields afar,
 The warhorse paweth and he saith, Aha!
 The clash on clash reverberates the steel,
 The yellow ground shakes 'neath the chariot wheel,
 Peking must ope her palace doors or die,
 The Western nations now will ask her why,
 Why answers not the cable thru the main,
 Are ministers of nations safe, or slain?
 The cannon below at the royal doors,
 This knocking lays them on the splintered floors,

Then "Saved!" in voice that rends the skies,
 "All saved!" from thousand throats arise.
 The allied flags are beckoned by the breeze,
 The allied arms command both land and seas.
 Awhile the waves of war keep up their roar,
 Unpitied billows beat upon the shore,
 Cathayan wrecks are strewn upon the strand,
 And wounds and death lie in the drifting sand.
 And then the dove of peace applies the wing,
 And soon an olive leaf, her talons bring,
 The heavy Bear relaxed his crushing paws,
 The shaggy Lion licked his re-sheathed claws.
 The Eagle lit upon a towering crag,
 And gazed upon the tower that flung the flag,
 The German Kaiser then withheld his sword,—
 And all the nations list Li's peaceful word.
 Manchuria must feel the Bea's big track,
 Whose bands of steel must bind the conquest back.

PERRY MARSHALL.

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